1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

585 at last a feast, liberally lubricated with pulque, took place.
[834] The bride and the groom, after this merciless treatment, retired for four days of penance and fasting, and not until that period elapsed did they consummate their marriage.

595 As is often the case in a warrior nation which suffers from
586 reduced man power, polygamy was prevalent. Yet the first wife took precedence over the others, and her children alone had the right to inherit. Concubines were permitted and there was, likewise, prostitution. Desertion was frowned upon, but a court would grant a decree of divorce under certain conditions. A man could obtain the right to cast out his wife if she were sterile, were subject to prolonged ill temper or neglected the household duty. The wife could be freed from a husband who failed to support her or educate the children or who ill-treated her in the physical sense, for the
[587] Aztecs had not invented mental cruelty. A divorced woman could remarry as she chose, but a widow had to marry a brother of her deceased husband or one of his clansmen.[3]

562 Women had definite rights, but they were inferior to those of men. They could hold property, enter into contracts and go to courts to obtain justice. In matters of sexual morality
[834] girls had to be chaste and wives faithful to their husbands. A
[837] man transgressed the rules of propriety only when his illicit relations involved a married woman. Otherwise his wife could not formally demand his fidelity. While the legal position of women was relatively low, judged by modern standards in the United States, personal influence was great, and there were several instances where a woman acted as regent when her son was too young to assume the office of chief. In mat-
[648] ters of tribal alliance we have seen how the marriage of a chief's daughter or sister to another ruler cemented an alliance.

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796 goods]." Thus it was made known to the people that they
567 would be offered up as sacrifices.

At this time they gave gifts and had a feast.

And their victims they set up in a good place, all in costly mantles which had been placed upon them. [And] they made them dance upon the roof-tops or in the market place. [And] they went singing, ending their song mocking death.

[565] And if any were noted who were very subtle, among those to be offered up as sacrifices; one skilled in songs, one who was ingenious, who was intelligent and able, the noblemen set him aside and put another in his place.

Likewise, if a woman could sew, or if she prepared food
[595] well, or made good cacao—from whose hand good food and drink came; [or if she was] a good interpreter; her also they set aside. The nobles took [such women] as wives.

776 [Yiacatecutli's] array [was thus] put on: his face was covered with white pyrites. He had a tuft of hair on the front of his head like a pillar of stone and a headband with bunches of quetzal feathers. He wore golden ear-plugs. A blue knotted cloth was his cape.[110] He had a costly breech-cloth. He had little bells and shells. He wore princely sandals. His shield bore a coil pattern like a gourd vessel,[111] in quetzal feathers. His traveling staff was in his hand; he had a cane staff.

Twentieth Chapter, which telleth of the god whose name was Lord of the Four Directions (Napa tecutli).

776 It is said that he also belonged among the Tlaloca. He
467 was the special [god of] the mat-makers' guild, who worshipped him as a god.[112]

And he was also [god] of those who fashioned mats of
[173] large, fat reeds, and of those who made frames of reeds.[113] They spoke in this wise: "For it was he who first taught and showed them how to weave mats and make seats."

He it was who owned, ruled, discovered, began, and initiated [mat-making].

And they spoke thus: "For he it is who causeth the reeds to sprout and grow—the fine thin ones, the coarse ones, the long, fat reeds and the round, white ones, those with sprouts, the black ones, the sharp ones, the thin ones."[114]

776 And when it was his feast day, they spoke thus: "He
796 washeth and batheth men; he shaketh and sprinkleth rain
467 upon them." [For] greatly they importuned [rain] of him.

And also each year they slew a man who represented him,
[567] a slave.

iquac tetlauhtia, tetlaqualtia.

Auh yn jtlaaltilhoan, ieccan, quijnquetza: mùch tlaçotilmatli, yn jntech qujntlalilia: ipã mjtotiaia in tlapanco, anoço tianquizco: cujcatinemj, tlatlahtlanj yn jncujc, ynjc momiquinquequelea.

Auh intla aca oittoc, in cenca mjmati tlaaltilli, yn cujcamatinj, in tolizmatquj, yn jtz, yn iollo: qujqujxtiaia in pipilti, ipan tlacaquetzaia:

no iuhquj, intla cioatl, intla tlamachiuhquj, anoço vellaqualchioa, vel achioa, in qualli yiauh, in qualli intlaqual ymac quiça; vellatolmelaeac: no qujxtiloia, qujnmotlacacioaatiaia in pipilti.

Jn jnechichioal motlatlatlali, mixapetzvi, ytemjlo, isquatzo, ixquatzone, quetzallalpile, tzucujtlanacoche, xiuhtlalpilli yn jtilma, tlaçomaxtle, tzitzile, ciocoale, teccaque, quetzalxicalcoliuhquj yn jchimol, ytlacçaia ymac omoc, otlatopile.

Jnic cempoalli capitulo, ytechpa tlatoa yn teutl yn jtoca catca Napa tecutli.

Juh mjtoa, ca no intech pouj yn tlaloque: iehoan ymjxcoian, incatjan, in calpolloc, qujmotetuiaia in petlachiuhque:

yoan tolcuechiuhque, in tlacuechjuhque, ytech mopoaia:

ish qujtoaia, ca iehoatl achto qujnmachti, qujmittiti, in petlachioalitrtli, yn icpalchioalitrtli:

iehoatl axcaoa cococaoaia, tlatqujoa, tlanextile, tlatzintile, tlapeoaltile.

Joan ish qujtoaia ca iehoatl qujnaltia, qujqujxtia, in toli in tolpatzaoac, in tolpatlactli, in tolmjmjlli, aztapili, in tolqujuitl, in tolcaputl, yn jxtoli, nonali:

yoan yn jquac ilhujuhqujcaia, iuh mjtoa, tepapaca, tealtia, tepan qujcentzelon, tepan qujpitoa, yn aoachtli, cenca tlailhelanjlilo.

Auh no ce tlacatl, ipan qujnemia, tlacotli, in qujnictiaia cexiuhtica:

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110. Corresponding Spanish version states that: *"esta vestidura era una manta azul, y sobre el azul, una red angosta de manera que azul, se parecya, por las mallas de la red."*

111. The *tecuhuehuetqui* also has been referred to as a conventionalized serpent-head design.

[618] 112. *Calpolli*—clan or gens, which contained, probably, *el barrio* of old families, controlled domestic affairs, distributed its common lands among members (Soler: *op. cit.*, Vol. II, pt. 3, p. 85, citing Alonso de Zorita: *Breve sumaria relacion*, Vol. II, pp. 72-227). In various of his writings Soler uses the word *"gentil"* when the context suggests its suitability.

113. Corresponding Spanish text says, *"hazen esteras de juncias: que llaman tolcuezili."*

114. *Cf.* Sahagún: *op. cit.*, Vol. I, p. 143 and Vol. III, p. 272.

ders, as far down as his armpits. This was called "the flowery garment."

And from both ears hung curved, gold, shell pendants.[8] And they fitted [his ears] with ear plugs made of a mosaic of turquoise. And [he wore] a shell necklace. Moreover, his breast ornament was of white sea shells.

And then his lip plug was a slender snail shell lip plug. And hanging from his shoulders was what was like a cord bag called *icpatzin*.[9]

Then they placed golden bracelets on both upper arms, and on both wrists they put carved bracelets with precious stones, covering almost all the forearm. And he put on his net cape like a fish-net of wide mesh with a fringe of brown cotton thread.[10] And his costly breech clout reached to the calves of his legs.

And then they placed his bells on both legs, all golden bells, called *oioualli*. These, as he ran, went jingling and ringing. Thus they resounded. And he had princely sandals with ocelot skin ears. Thus was arrayed he who died after one year.

When [the feast] of Toxcatl was drawing near, when it was approaching him, when it was coming to him, then they married him to [four] women whom they sought out [for him]. He was married in [the most] of] Uey toçoztli.

And he left off, scattered in various places, and abandoned the ornaments he had had, in which he had walked about fasting, painted black. His hair was shorn; he was given a tuft of hair tied upon his forehead, like that of a war captain. Thus they bound [his hair], knotting it [with brown cotton thread] called *tochiacatl*; and they tied to his long hair[11] his furled heron feather ornament with single quetzal feathers attached.

Only twenty days he lived, lying with and married to the women. Four women he lived with, who also were cared for, for one year, in the guardian's house.

The first one was named Xochiquetzal; the second, Xilonen; the third, Atlatonan; the fourth, Uixtociuatl.

And still on the eve of [the feast of] Toxcatl, still five days from it, on the fifth day [before it], when

campa ic mapanaia, yciiacacpa quiquixtiaia: in motenecoa xuchioeapâtli.

Auh yn jnacaztitech nenecoc pipilcatiujia teucujtlaepcololli: yoan conaqujaia icoiolnacoch, teuxiujtl in tlachioalli, tlaxiuhçalolli: yoan chipolcuxcatl, yn jcuzquj, oc cepa yielpancuzquj iztac cilin.

Auh njman ie yteçacauh, iteçacapiaz tecciztli: auh ycujtlapan pilcatiuh itoca Jcpatoxi, iuhqujn icpaxiquipilli:

njman ie nenecoc teucujtlamatemecatl contlatlalitiuh in jacolpâ, yoan in nenecoc imaquechtlan, xinmaquiztli in contetecatiuh, achi vel qujdatlamja yn jmatzotzopaz: auh çan ycuechin in quiquentiuh, iuhquin xoujlmatlatl ic cocoianac, tochiacatl ynic tentlaioalo: yoan ytlaçomaxtli quimetztopeoa:

auh njman ie ycoiol nenecoc, icxic in contlalitiuh, muchi teucujtlatl in coiolli, mjtoa oiooali: iehoatl inic xaxamacatiuh, ynic tzitzilicatiuh, ynic caquizti: yoan itzcac ocelunacace: yuin in muchichioaia, in iehoatl miquja ce xiujtl:

yn iquac ie oalacitiuh toxcatl, in ie itech ompochiuhtiuh, yn ie itech onacitiuh, achtopa tlapaliuhcatia, cihoatl quittaia, mocioaoatiaia ipan vey toçoztli.

Auh quitepeoaia, quitlatlaliaia, quicaoa, yn jnechichioal ocatca, yn ipan omotlilçauhtinenca, moxima, mjxquaxtziontia, iuhquinma iautequioa, ontlalpia, ontlacuja: ynic ontlalpia, itoca tochiacatl, xittomonjlpitica: yoan yaxtaxel, quetzalmjiaoaio, itzotzocol itech quilpia:

çan cempoalilhuitl in oncioacuchtinemi, yn oncioaoatinemj: naujntin in cioa q'nujcatinenca, no cexiuhtica in pialoia calpixcan:

y ce itoca xochiquetzal, ynic vme xilone, ynic ey Atlatona, ynic nauj, virtocioatl.

Auh in ie itentla Toxcatl, oc macujltica, tlama-

8. "Unos orejilleo de oro" (Sahagún: loc. cit.).
9. "Llevaua a las espaldas, un arquezuela, como bolsa, de un palmo en quadro de lauor blanco, con sus borlas y flecadura" (loc. cit.).
10. Cf. Sahagún (Bustamante edition), Vol. II, p. 310.
11. Cf. ibid., Vol. I, p. 163. The corresponding Spanish text, however, reads: "una cosa pennol corriosa, texuanole cquelle cauallero de los cabellos, due borlas con sus lauores, borlas de plumas, y oro, y cuelgauale, vnos corriones, que eßos llamauan cuitzcolli." Clark (op. cit., Vol. I, p. 80) describes "The first kind of ornation [which] has a design called, by Sahagún, cuitzcolli, because of the ornaments worn in cuitzcolli or red soldier's hair; the ground of which[which] enclosed in a square of dark red, has elements of white feathers. The design is also of red cuitzcolli." From this, it would appear that cuitzcolli is red string, and cuitzcolli a red thong of rabbit hide.

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categorical assertions such as that of the Codex Alcobiz (Laws which the Indians had) [Leyes que tenian los Indios].

codices show between the clothes and gear of the macehuales those of and the lords and rulers in illustrations of Sahagun, Mendoza, etc. All of these are facts which oblige us to think that there were great differences of richness and well-being within the population of Mexico-Tenochtitlan and that these differences existed between the macehuales and pillis.

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Another aspect which showed the differences between segments of the population was sexual life: "it is said that commoners have only one wife; but the lords can have concubines at their wish" (15), and

15. Mendieta, Eclesiastical History [Historia Eclestiástica], p. 297.

when they married "the noble women brought with them other maid-servants (and with all these women the men had)... much profit for they made them weave and make blankets, and perform other services of this sort" (16).

16. Motolinía, History [Historia], p. 164.

These data show us not only the well-being of the polygamous lords implicit in having a multitude of wives, but also the economic well-being derived from this polygyny, which was beyond the reach of the macehuales.

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However, it seems that this stratification also included groups of people dedicated to occupations other than agriculture since we are told that the merchants also had lords who went about with the heads of the calpullis (17), which makes us think that not all the merchants

17. Zurita, p. 143.

were /p. 26/ lords, and that therefore there obtained among them also the stratification of which we have been speaking. Complementing and clarifying the situation, we know that the merchants and the artisans, although they cultivated their land, did not give tribute by working the fields but in work of their particular occupation

11:Diaz T,H-5 (1519-1520) 1910
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000 And as we went along we spoke of the good manners and breeding which he showed in everything, and that we should show him in all ways the greatest respect, doffing our quilted caps when we passed before him, and this we always did, but let us leave this subject here, and pass on.

CHAPTER XCI.

Of the manner and appearance of the Great Montezuma and what a great Prince he was.

643 THE Great Montezuma was about forty years old, of good height and well proportioned, slender, and spare of flesh, not very swarthy, but of the natural colour and shade of [302] an Indian. He did not wear his hair long, but so as just to cover his ears, his scanty black beard was well shaped and thin. His face was somewhat long, but cheerful, and he had good eyes and showed in his appearance and manner both tenderness and, when necessary, gravity. He [515] was very neat and clean and bathed once every day in the afternoon.[1] He had many women as mistresses, [595 837] daughters of Chieftains, and he had two great Cacicas as his legitimate wives, and when he had intercourse with them it was so secretly that no one knew anything about it, except some of his servants. He was free [515] from unnatural offences. The clothes that he wore one day, he did not put on again until four days later. He 643 had over two hundred chieftains in his guard, in other 644 rooms close to his own, not that all were meant to converse with him, but only one or another, and when they went to speak to him they were obliged to take off their rich mantles and put on others of little worth, but they had

[1] Blotted out in the original: "about the hour of (Ave Maria) evening prayer."—G. G.

16:Bandelier E-4 (no date)1880 NU7 Aztec NU7

tants of the valley of their annual crops. In order to escape threatened famine, fathers bartered their services and those of their children for food, to such tribes as possessed sufficient stores.[57]

If the consequence of expulsion from the bond of kinship or of voluntary abandonment of the rights as members, were, for the male, a degradation to work for others, it was altogether different for the female. The position of women was, as we have already intimated, little better than that of a costly animal, and protection was awarded them only in so far as they represented a part of their husbands' property. This the kin itself was obligated to defend and protect. The wife, however, had no other right than that. She could not complain if her lord and master increased his "family-stock" by the addition of one or more concubines, nor if he strayed about to satisfy his desires with other females. Such acts were even subservient to the kins' interest, since they led to an increase of numbers. But the women themselves who gave their persons away for such purposes could only belong to the class of outcasts; for illicit intercourse with wives and daughters of the kins was, as we shall hereafter see, severely punished. Through the formation of the class of outcasts, or at least along with it, prostitution became tolerated among the ancient Mexicans, while polygamy in the shape of concubinage was introduced as a legitimate custom.[58]

[57] Besides the famines recorded since the conquest, the older authors and sources in general notice several (at least two) previous to 1520. It is not to our purpose to discuss their dates. They are given with the usual variation and discordance. Thus for instance, the "*Codex Telleriano Remensis*" (Kingsborough, Vol. I, plate VII, and Vol. VI, p. 136) mentions one in 1404 (1 Tochtli), which is evidently incorrect, since 1 Tochtli would be 1402. The Ce-Tochtli thus mentioned, is 1454. In that year, *Durán* (Cap. XXX, p. 248) places the beginning of the great drouth which, after three years duration, so completely exhausted the Mexican stores and supplies that "wrathy chief" the older, ("*Huehue Motecuhzuma*") told the people "que cada uno vaya á buscar su remedio" (p. 247). In consequence of it, it is reported that many people "sold their sons and daughters to the merchants and principals (señores) of the tribes that had wherewith to give them to eat, and they gave for a baby (or boy rather, "niño") a small basket of corn (maiz) to the father or mother, obligating themselves to sustain the child as long as the famine might last, for that if afterwards the father or mother might wish to redeem it, they should be obligated to pay these aliments." This is, as usual, also stated by *Tezcucano* (Cap. XL, p. 94), though with less details. *Torquemada* (Lib. II, cap. LXXIII, p. 266) reports the same, but placing it fifty years later, under the last "wrathy chief" (Cap. CX, p. 333) in 1505, A. D. *Sahagun* (Lib. VIII, cap. I, p. 286), agrees with Durán and Tezcucano, as does *Clavigero* (Lib. IV, cap. XII, p. 262): "Many sold themselves for food." This date is also 1451–1454. It is singular that *Torquemada* (Lib. II, cap. XLVII, p. 156) also relates the famine under the older "wrathy chief," and his words are almost textually copied by Clavigero.

[58] The possession of more than one woman, or rather the enjoyment of more than

16:Bandelier E-4 (no date) 1880 NU7 Aztec NU7

565 We thus witness, among the ancient Mexicans and beneath the kins composing the tribe, a lower class of society, a floating

565 one, was a mere matter of subsistence. As already remarked by *Peter Martyr* (Dec. V, cap. X, p. 228): "He further saith, that the common sort of people content themselves with one wife; but that every Prince may maintayne hariottis at his pleasure." *Gomara* ("*Conquista*, etc.," Vedia I, p. 438): "Cuatro cansas dan para tener tantas mujeres: la primera es el vicio de la carne, en que mucho se deleitan; la segunda es por tener muchos hijos; la tercera por reputacion y servicio; la cuarta es por granjéria; y esta postrera usan mas que otros, los hombres de guerra, los de pálacio, los holgazanes y taheres; hacinlas trabajar como esclavas, etc." The same author adds: "Aunque toman muchas mugeres, á unas tienen por légitimas, á otras por amigas, y á otras por mancebas. Amiga llaman á la que despues de casados demandaban, y manceba á la que ellos se tomaban." According to this statement, a husband could entertain three classes of women: one legitimate wife, concubines which he obtained with permission of their parents and prostitutes or mistresses. *Varietas delectat Torquemada*, however (Lib. XII, cap. III, p. 876), says: "Otra especie de mancebas hávia, y se permitia, que era la que los Señores principales, ó las tomaban ellos, ó las pedian despues de ya casados, con la Señora, y muger legitima, que llamaban cihuapilli." This reduces the "stock" to two kinds, at least. *Motolinia* (Trat. II, cap. VII, pp. 124-126) mentions polygamy as a rule and describes the infinite trouble of the priests to find out the legitimate wife, assuming it to be "aquella con quien estando en su gentilidad primero habian contraido matrimonio" (p. 127). According to him the first legitimate marriage took place 14 October, 1526 (p. 124), but nevertheless for three or four years afterwards: "no se velaban, . . sino que todos se estaban con las mujeres que querian, y habia algunos que tenian hasta doscientas mujeres, y de allí abajo cada uno tenia las que queria" (p. 125). In defence of this state of polygamy the Indians alleged "tambien las tenian par manera de granjéria, porque las hacian á todos tejer y hacer mantas y otros oficios de esta manera" (p. 125). *Mendieta* (Lib. III, cap. XLVII and XLVIII, pp. 206-209) is very explicit on the same question. He asserts that the early missionaries found: "Por otra parte se hallaba que el comun de la gente vulgar y pobre no tenian ni habian tomado sino sola una mujer . . . . . sino que los señores y principales, como poderosos, excederian los límites del uso matrimonial, tomando despues otras, las que se les antojaba" (p. 201). The final result of these troublesome disputes and investigations is expressed as follows (p. 205): "y que sabiendose cual era la primera mujer, era cierta cosa ser aquella la legitima, y viviendo aquella, otra cualquiera habia de ser manceba." The question is as to whether a daughter of any member of the kin could ever lawfully become a concubine, or whether this was only the case with female outcasts? The stories about "Handful of Reeds," who, his first wife being sterile, was subsequently married to a number of daughters of chieftains (see *Durán*, Cap. VI, pp. 46 and 48, *Torquemada*, Lib. II, cap. XIII, p. 56, *Valencourt*, Parte II, Trat. I, cap. XI, p. 270, *Clavigero*, Lib. III, cap. III, p. 194) is manifestly untrue. The object of these subsequent marriages is given as in order to obtain heirs to the throne. Now it is well known that there was no "succession," but only an "election," consequently there was no such object as the one claimed. The chief certainly had concubines, but there is no evidence to show that he obtained them from the kins. Again we are treated to long descriptions of the dazzling polygamy of the chiefs of Texcuco. For instance, *Ixtlilxochitl* ("*Hist. des Chichimèques*," Cap. XLIII, pp. 305 and 306) relates of "Fasting wolf" "nezahualcoyotl," from "nezahualiztli," "ayuno," etc., (*Molina*, II. 64), and "coyotl" how he had a number of concubines previous to his marriage with an Indian girl of Coatlichan. Further on he relates the well known "Uriah and Bathsheba" story (pp. 308-313), attributed to the same chief, and which has been so often recopied. His successor in office, "Fasting boy" (Nezahualpilli," compare the picture of this name in *Durán*, *Lam.* 23 and 24, Trat. Ie), is reported by him to have had 2000 concubines, "But, besides the queen, he had intercourse with forty" (Cap. LVII, p. 35 of 2d Vol.). His marriage with that only legitimate spouse is described (Cap. LXIV, p. 66, Vol. II). He is, of course, supported by Torquemada

16:Bandelier E-4 (no date)1880 NU7 Aztec NU7

population of "hangers-on to the tribe." This class was yet not very numerous; still it grew slowly and steadily. Prohibited from carrying arms, and therefore from taking any part in warfare other than that of carriers and, perhaps, runners, the heavy drudgery of work was at their charge.[89] Even the tillage of lots appears to have been frequently assigned to them, and it may be that what is commonly termed the class of "macehuales" consisted of the outcasts who improved "tlalmilpa" for the benefit of members of the kin.[90] Besides, it is distinctly implied, if not stated,

(Lib. II, cap. XLV, pp. 134-135; cap. LXII, p. 184; Lib. XIII, cap. XII, p. 436). *H. H.* 595
Bancroft (Vol. II. p. 296) admits two classes of concubines for married people, one of which he calls "the less legitimate wives." Among other authorities, he adduces in evidence *Oviedo* (Lib. XXXIII, cap. I, p. 290): "Tenia esto Olintech treynta mugeres dentro de su casa, con quien el dormia, á las quales servian mas de ciento otras." The same statement is also found in *Gomara* ("*Conquista*," etc., Vedia I. p. 336) and others. (The name for the mistress ("manceba") of a *married* man is "teichtacamecauh" (*Molina*, I, p. 81), which means literally "thy secret tie," from "Tehuatl"—"thou," "ichtaca"—secretly (II, p. 38), and "mecatl"—rope or cord (II. 56). See in a further note.

The most significant statements, however, are those already reported, of Motolinia 595
and of Gomara, that the Indians explained their polygamy by the fact that *they kept* 567
these women for their work. In other words, they were purchased hands. This is indicated by the following authorities: *Gomara* ("*Conquista*," etc., Vedia I, p. 441), "Las malas mujeres de su cuerpo, que lo daban de balde si no las querian pagar, se vendian par esclavas por trasnos bien, ó cuando ninguno las queria, por viejas ó feas ó enfermas; que nadie pide por las puertas." *Torquemada* (Lib. XIV, cap. XVI, p. 568): "Havia tambien mugeres, que se daban á vivir sueltas, y libertadamente; y para proseguir este mal Estado, que tomaban, tenian necesidad de vestir curiosa, y galanamente, y por la necesidad, que pasaban, porque no trabajaban . . . . llegaban à necesitarse mucho, y hacianse Esclavas;" and the same authority adds (Cap. XVII, p. 586): "y muchas veces los Amos se casaban, con Esclavas suias," without any closer definition however. Finally, the *Anónimo* says (p. 267): "Nelle nozze di questa patrona principale fanno alcune cirimonie, li che non si osserva nelle nozze dell' altre."

There is no evidence that a married man could increase the number of his women even with the consent of the parents, in other words, marry a girl. But if the latter had, through her own lewd conduct, become abandoned and cast off, then he could associate with her as his mistress without regard to his wife proper. Also he might purchase (or rather barter for) a female and afterwards make a concubine of her, even if she was of a foreign tribe. Prisoners of war (females) may occasionally have [727]
been spared also, but this suggestion rests on very slight evidence (compare "*Anónimo*," p. 273), and may apply only to prisoners of war purchased from other tribes (*Sahagun*, Lib. I, cap. XIX. p. 22).

[89] They were the "tamemes," carriers. The Mexican word is "tlamama," from [482]
"tlacatl"—man, and "nitla-mama"—to carry a load (*Molina*, II, p. 51). *Don Antonio de Mendoza*, "*Avis sur les Prestations personelles*," etc., p. 336. Ternaux, Recueil). *Zurita* (pp. 250, 251, and 256) "*Lettre des auditeurs Salmeron, Maldonado, Caynes & Quiroga a l'Imperatrice*." (Mexico, 30 March, 1531, in 2d Recueil, etc., pp. 143 and 144): "Les Indiens ont de tout temps porté des fardeaux, ils y sont accoutumés . . ."

[90] This is a mere suggestion. The majority of descriptions, however, are such that the "macehual" may have been, and probably was, a member of the kin. Still, in such cases, when that member could not improve his lots himself, families of "bondsmen" may have done the work for him, and thus become included in the general picture. Quotations are superfluous, since the information is not, as yet, positive enough.